principle. It is the general principle of imperfec-
tion that we have to admit and consider. If we
look. closely at this general imperfection, we shall
.see that it consists first in a limitation in us of the
divine elements which robs them of their divinity,
then in a various, many-branching distortion, a
perversion, a contrary turn, a falsifying departure
from some ideal Truth of being. To our minds
which do not possess that Truth but can conceive
it, this departure presents itself either as a state
from which we have lapsed spiritually or as a
possibility or promise which we cannot fulfil, cannot
realise because it exists only as an ideal. There has
been either a lapse of the inner spirit from a greater
-consciousness and knowledge, delight, love and
beauty, power and capacity, harmony and good, or
else there is a failure of our struggling nature, an
impotence to achieve what we instinctively see to
be divine and desirable. If we penetrate to the
-cause of the fall or the failure, we shall find that all
proceeds from the one primal fact that our being,
•consciousness, force, experience of things represent
—not in their very self, but in their surface
pragmatic nature—a principle or an

effective
phenomenon of division or rupture in the unity of
the Divine Existence. This division becomes in its
inevitable practical effect a limitation of the divine
•consciousness and knowledge, the divine delight
and beauty, the divine power and capacity, the
divine harmony and good: there is a limitation of
•completeness and wholeness, a blindness in our